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conclusion is that its statements, until proved incorrect, must be utilized in the reconstruction of the history of the period, especially if they synchronize with what is fact.

The fact that a hypothesis is brought forward by a "critic" is enough to damn it in the eyes of Professor Clay.

But there is another hypothesis, which receives much more respectful (and generous) attention in the volume—namely, the author's own "Amurru" hypothesis. This hypothesis, we are told in the Preface, met "with opposition on the part of some scholars. . . . Some have accepted the theory, while those who have not done so, have advanced little more than categorical assertions that it is baseless." If this is so, then the author of the hypothesis is receiving a dose of his own medicine. But the reviewer fails to see any "opposition" on the part of scholars to the Amurru hypothesis. If they are not convinced, there is no reason for attributing this to any hardness of heart or head. The man who puts forward a hypothesis must convince scholars working in the same field that his hypothesis accounts for the facts better than any other hypothesis. To the reviewer the trouble seems to lie in the *kind* of evidence upon which the Amurru hypothesis was based. This new volume is full of the same kind of evidence as that adduced in *Amurru, the Home of the Northern Semites*. If we could show on the *basis of etymologies* that every god known later in Babylonia came from Amurru we should still be far short of having proved that the Semites had developed anything worthy the name of culture before they entered Babylonia.

One need not stop to say that texts copied by Professor Clay are well done. A number of errors crept into the book, but most of these have already been noticed by other scholars and collected on slips of "errata" by the author. We shall all be waiting eagerly for the next volume. The reviewer hopes that the "epics, hymns, and liturgies" in the Yale collection will soon be published.

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A SUMMARY OF TALMUDIC ETHICS¹

The *En Jacob* is a Hebrew work compiled by Jacob ibn Chabib, a Spanish Jew, who was expelled from Spain in 1492 and settled in Saloniki. It contains all the aggadic, or moral and didactic, portions of the Babylonian Talmud, arranged in the order of their occurrence in the separate tractates of the Talmud. The purpose of the compiler was to exhibit the profound ethical spirit and character of talmudic literature, and thus to defend the Talmud and Judaism against the calumnies of Jewish apostates. The work was first published in 1516 and at once became popular. It has since

¹ *En Jacob, Agada of the Babylonian Talmud, by Rabbi Jacob ibn Chabib, revised and translated into English.* Vol. I. Edited by Rabbi S. H. Glick. New York: Glick, 5676 (1916). 247 pages.

appeared in many editions, each with a steadily increasing mass of notes and commentaries.

The present edition is the first published in this country and the first ever to appear with an English translation. Only the first volume has thus far been printed, containing the aggadic portions of the first three sections of the Talmud. The entire work, when completed, will probably consist of five volumes.

The editor, Rabbi S. H. Glick, of New York City, has stated frankly in his preface that his purpose in preparing this edition and translation is to enable the Jewish youth of America to study conveniently one of the classics of mediaeval Hebrew literature and, by familiarizing themselves with the ethical and spiritual teachings of Judaism as set forth in this work, to become imbued with love and zeal for the religion of their fathers. It is a commendable purpose, yet hardly qualified to subserve scientific interests. The present work is scientific neither in character nor in execution. The English is frequently faulty and uncolloquial, and numerous inaccuracies and errors exist, both in Hebrew text and translation. Not infrequently considerable portions of the original are omitted without apparent reason, and, again, passages that appear in the Hebrew text are untranslated in the accompanying English version. The notes also are too elementary and inadequate to satisfy the needs of either Jewish or non-Jewish student. Nevertheless the work is not without some value for the student of talmudic literature who is still inexperienced in the peculiar talmudic phraseology and dialectic. To such it may be commended as a useful help. And even a cursory reading of the English translation should give some understanding of the ethical character and teachings of Judaism and also furnish homiletical material of spiritual beauty and value in the form of stories from the rabbis, hitherto inaccessible to English readers.

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ARABIC LEXICOGRAPHY

A real Arabic lexicon is a vision whose realization none of those now living dares hope for in his lifetime. Preliminary labors and studies were, indeed, increasing at a most promising rate, until the great catastrophe of 1914 made a sharp break in this, as in so many other promises.

The nearest approach to a modern Arabic lexicon is still the product of Lane's prodigious labors; this may be said, in spite of its incompleteness, without disparaging the work of Freytag and Dozy. It is a young English scholar who, so far as the knowledge of the reviewer reaches in the present troubled state of affairs, has made the latest contribution in this field.¹ A

¹ *The Fākhir of al-Mufaddal ibn Salama*. By C. A. Storey. Leyden: E. J. Brill, 1915. xvii+80+14 pages.